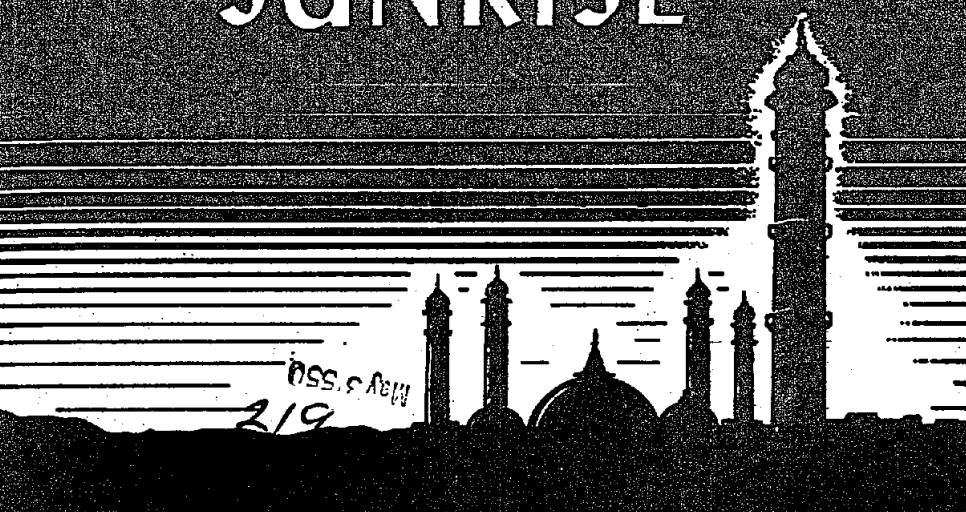


# THE MUSLIM SUNRISE



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## The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

### INDIA

Qadian, E. Punjab

### PAKISTAN (Center)

Rabwah, Punjab

### U.S.A.

1. The American Fazl Mosque  
2141 Leroy Place, N.W.  
Washington 8, D.C.
2. 2522 Webster Avenue,  
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.  
Chicago 15, Ill.
4. 265 W. 30th Street,  
New York 1, N.Y.
5. 927 N. Fairfax Avenue,  
Los Angeles 46, Calif.

### ENGLAND

The London Mosque,  
63 Melrose Road,  
London S.W. 18

### BRITISH WEST INDIES

72 Second St.  
San Juan, Trinidad

### SPAIN

K. I. Zafar,  
Lista 58, Madrid

### SWITZERLAND

Beckhammer 35, Zurich 57

### GERMANY

Oderfelder Strasse 18  
Hamburg 20

### NETHERLANDS

Ruychrocklaan 54, Hague

### NIGERIA

P. O. Box 418, Lagos

### GOLD COAST

P. O. Box 39, Salt Pond

### SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

### KENYA COLONY

P. O. Box 554, Nairobi

### ETHIOPIA

Dr. Nazir Ahmad,  
Debra Berhan Hospital

### ISRAEL

Mount Carmel, Haifa

### SYRIA

Zaviatul Husni,  
Shaghour, Damascus

### MAURITIUS

Ahmadiyya Mission,  
Rose Hill

### INDONESIA

1. Petodjok Udik VII/10,  
Djakarta
2. Masjid Ahmadiyya  
Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2  
Surabaya

### BURMA

143—31 Street, Rangoon

### CEYLON

99 Driesburgs Ave., Colombo

### BORNEO

Box 30, Jesselton

### MALAY

111 Onan Rd., Singapore



## A Passage From The Holy Quran

O Messenger! convey to the people what has been revealed to thee from thy Lord; and if you do not do it, you have not conveyed His message at all. And Allah will protect thee from men. Surely Allah guides not the disbelieving people.

Say, 'O People of the Book, you stand on nothing until you observe the Torah and the Gospel and what has now been sent down to you from your Lord.' And surely what has been sent down to thee from thy Lord will increase many of them in rebellion and disbelief; so grieve not for the disbelieving people.

Surely those who believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allah and the Last Day and does good deeds, on them shall come no fear, nor shall they grieve.

*Al-Ma'ida: 68-70*

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## A Saying of the Holy Prophet

The Apostle was in the midst of a crowd of his companions, and a camel came and prostrated itself before him. They said, 'O Apostle of God! beasts and trees worship thee; then it is proper for us to worship thee.' The Holy Prophet Muhammad said, 'Worship God, and you may honor your brother, that is, me.'

*Editorial:*

## Biblical Background of Islam

A student of Islam, who seeks his knowledge of the Islamic teachings primarily from Christian and Jewish sources, is very often confronted with the claim of such writers that the teachings of Islam were borrowed from Biblical origins. Some of them have gone so far as to even name some Jewish and Christian slaves who lived in Arabia in the time of the Holy Prophet and used to help him in preparing the text of the Quran.

One such recent attempt has been made by Dr. Abraham I. Katsh, Chairman of the Department of Hebrew Culture and Education in New York University, in his book entitled, *Judaism in Islam*, published by Bloch Publishing Company in 1954.<sup>1</sup>

Dr. Katsh claims that the Quran suggests that the Holy Prophet obtained much of his knowledge from both Jewish and Christian scholars. He quotes another author, C. Ch. Torrey, as follows:

With Judaism, on the contrary, his (Muhammad's) acquaintance is intimate and many-sided. He learned his lessons well; and when a thorough-going comparison is made of the Koranic material, of all sorts, with the standard Hebrew-Jewish writings then current, we must say with emphasis that his authorities, whoever, they were, were men well versed in the Bible, in the oral law, and the haggada.

The author has attempted to treat the subject by means of a verse by verse study of the second and third chapter of the Holy Quran. His aim is to find the origins of such verses, singly, in the rabbinic sources.

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1. Katsh, Abraham I. *Judaism in Islam: Biblical and Talmudic Backgrounds of the Koran and its Commentaries*. Published for the New York University Press by Bloch Publishing Company. New York. 1954. 265 pages. Price \$7.50

He, then, concludes that "Muhammad borrowed extensively from Jewish religion and leaned heavily upon it. He used all sources, the Bible, the Talmud, as well as the Apocrypha. The Christian tradition, too, was an invaluable material for the development of his new structure."

The writer then reviews two chapters from the Holy Quran. The second chapter, *Al-Baqara*, has been dealt in about 192 pages, the third, *Al-Imran*, in only 31. Out of 200 verses of the third chapter, he has attempted to prove that 30 of these owe their origin to the Biblical literature. One is tempted to take all the verses chosen by Dr. Kersh for an extensive study and to show whether these verses are just an exact copy of the earlier literature, a so-called garbled Biblical lore, as suggested by a reviewer of this book in *The Jerusalem Post*, or a crystallization and purification of the interpolated and corrupted form of the teachings believed by the Jews and Christians of that period. But that type of approach will be, obviously, beyond the scope of a short article. Let us, at least, examine the basis of such claims in the light of internal and external evidence.

One must, at first, start with the observation that even if such a statement is proved that the Quran owes its origin to a great extent to the Biblical literature, it does in no way minimize the importance and reverence of the Quran by the Muslims. Islam has never claimed that its teachings are exclusive and original in every phase and aspect, nor does it present itself as something completely detached from the semitic tradition. Over and over again it says that it includes the pure and true teachings of all the previous scriptures. For example:

An apostle from Allah,  
Reciting pure scriptures.  
Wherein are contained all the right books.<sup>2</sup>

The second chapter of the Holy Quran, which incidentally, Dr. Katsh has chosen for the purpose of proving his thesis, opens by giving

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2. *The Holy Quran* XCVIII: 3-4.

a description of the truly guided people. One of the qualities described of such people in the fifth verse of this chapter says:

And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come.<sup>3</sup>

In the above text, the Holy Quran specifically ratifies the earlier gospels and makes it an essential part of the beliefs of the true Muslims to accept the truths given in the earlier revelations. The Holy Quran believes that the messengers of God have been sent to all peoples and all nations and the Muslims are commanded to accept all of them. The Quran, however, makes it clear that the job of the Holy Quran is not only to compile together all the previous truths after due crystallization and purification and to present them in the right form but also to add and to improve upon them with the objective of presenting a complete guidance. This has been explained in the Holy Quran in several verses. For example:

This day have I perfected your religion for you and completed my favor upon you.<sup>4</sup>

It explains here that while the Laws that preceded the Quran were meant for particular people and limited periods, being suited to their special requirements, the Quran presents a perfected and completed teaching to suit all peoples and all times. This has been further explained in another verse from the same chapter which Dr. Katsh has chosen for his thesis, where it says:

Even as we have sent to you a Messenger from among yourselves who recites Our signs to you, and purifies you, and teaches you that which you did not know.<sup>5</sup>

The verse tells us explicitly that the teachings of the Holy Quran are not limited to what it presents from the previous scriptures but it also gives further Truth which was not known to the mankind before. In the same chapter, *Al-Baqara*; it says at another place:

3. *The Holy Quran* II: 5

4. *The Holy Quran* V: 4

5. *The Holy Quran* II: 152.

When you come in peace and security, remember Allah as He has taught you that which you did not know.<sup>6</sup>

It is implied in the above verse that there is a part of the Truth which has come down to the Muslims from the previous gospels, and there is a part which was not known to the world earlier and was given to the mankind through the Holy Prophet Muhammad so that it could have a complete guidance. Since the previous Books were altered and interpolated, the Holy Quran's job was to ratify the truths which were still there and substitute the corrupted parts. This has been explained in the following verse:

Allah effaces what He wills and establishes what He wills, and with Him is the source of all commandments.<sup>7</sup>

The verse refers to the fact that the previous teachings were intended only for a limited period and to serve one particular people. When the proper time came for furnishing mankind with a complete guidance then all what was of temporary value and could not serve as a lasting law was effaced by God so as to make the complete guidance enduring.

It may be interesting at this point to investigate whether the same claim, which has been made by Dr. Katsh about the Holy Quran's indebtedness, has not been made by other scholars about the Biblical gospels. One could quote several authorities in this respect who have made a detailed study of the Bible and shown how its laws and commandments are taken, sometimes word by word, from the Babylonian law. This view is concurred by Rev. C. H. W. John, who writes:

Now on such a view of the general similarities many have expressed that the Hebrew Laws are a more or less revised adoption of the Babylonian Law.<sup>8</sup>

*The Schweich Lectures* maintains that a greater part of the Torah especially the Covenant of Moses were taken from the earlier laws and quotes them almost word by word from such sources.

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6. *The Holy Quran* II: 240.

7. *The Holy Quran* XIII: 40.

8. John, Rev. C. H. W., *The Schweich Lectures*, 1917, British Academy. P. 50.

But let us come back to the thesis of Dr. Katsh and examine it in somewhat greater detail. He asserts that Muhammad made an extensive use of the Biblical literature through authorities who were "very well-versed" in their knowledge. It may be interesting to find out first whether any Arabic translations of the Bible were even available at that time. *The Interpreter's Bible* has the following to say on this matter:

It is not certain that any portion of the Bible was translated into Arabic before the Moslem conquest in the seventh century. After the Moslem conquest Arabic translations were needed by both Jewish and Christian communities.<sup>9</sup>

Dr. Souter also agrees with this finding, who writes:

Arabic versions: These come partly directly from Greek, partly through Syriac and partly through Coptic. Muhammad himself knew the Gospel story only orally. The oldest Manuscript goes no further back than the 8th century. . . . Two versions of the Arabic are reported to have taken place at Alexandria in the 13th century.<sup>10</sup>

One will be only amazed at the immense intelligence of Muhammad if one knows that, on one hand, Muhammad was an illiterate person, on the other, no Arabic versions of the Bible were available at the time, still on the other that there was no Jewish community in at least his Meccan life, yet he was able to have "well-versed" authorities at his disposal to turn the teachings of the Bible and the Talmud into a language which remains to be a unique and un-matched example of the finest Arabic ever written. Still more amazing aspect is that even at the time of the Holy Prophet, some people had expressed such suspicion that he might be helped in the preparation of the Quran by other learned people. The Holy Quran did not leave the question untouched. It dealt with this allegation in two different places. It said:

9. *The Interpreter's Bible*. Vol. I. P. 61.

10. Souter, Dr. Alexander, *The Text and Canon of the New Testament*, Second edition. P. 74.



And those who disbelieve say, 'It is naught but a lie which he has forged, and other people have helped him with it. Indeed, they have brought forth an injustice and an untruth.

And they say, 'These are fables of the ancients; and he has got them written down, and they are dictated to him morning and evening.'

Say, 'He Who knows every secret that is in the heavens and the earth has revealed it. Verily He is Most Forgiving, Merciful.'<sup>11</sup>

The Quran considers it an absolute untruth that anybody could possibly help the Holy Prophet in imitating the teachings of the Bible in the preparation of the Quran.

If the Holy Quran did not have a basis for the denial of such charges, the people of the Quraish could easily refer to the names of such persons who were supposed to be "well-versed" authorities who continuously helped the Prophet in forging such teachings. One is also reminded of the long period of extreme torture and persecution which the Holy Prophet and his followers had to suffer. Could it be that these people who were helping the Prophet in borrowing the teachings of the Bible were ready to withstand such a terrible ordeal of a sustained persecution in spite of the knowledge that actually Muhammad was only an impostor?

Let us not forget that these persecutions were neither for a very short period nor of an insignificant character. Through thirteen long and weary years the Prophet of Islam and his little band of devoted followers bore with calm dignity and patience the bitterest tortures at the hands of the Meccan people. Starvation, flogging, tearing apart

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11. *The Holy Quran* XXV: 5-7.

of living human bodies tied to the legs of camels driven in opposite directions and outrages of every description were the order of the day. Yet these followers of Muhammad stayed with him through thick and thin. Had they known that he was being given the material from some other sources, there was no reason on earth that they should have stayed with him. No intelligent person can believe for a minute that the people who were teaching Muhammad were also willing to give their lives away for him.

Another aspect of the reply given by the Holy Quran in the verses quoted earlier is that this is the revelation of the "One Who knows every secret that is in heavens and the earth." In other words, He has revealed in the Holy Quran not only teachings but also prophecies about the future never before mentioned in Biblical or other literature.

Who, for example, could show from any gospel, other than the Holy Quran, that the body of Pharaoh would be preserved? No Jewish or Christian sect at that time of the Holy Prophet had any knowledge of it. Only in our times the truth of this marvellous prophecy has come to light. On one hand is the fact that many of the gospels still cannot be traced to their authors, and on the other, we know that the text of the Quran has come down to us absolutely pure and preserved and its prophecies have proven to be true right up to our times. Will it be fair to charge, then, that the Quran has "garbled" the Biblical stories?

What the Quran has done is to declare the innocence of many prophets who were charged with some of the most heinous sins in the Bible.

While the Bible said that Aaron had taken part in the worship of the calf and thus being guilty of associating animals with God, Islam taught that it was an absolutely false allegation against him.

The Bible had told that Noah uncovered himself while being

drunken.<sup>12</sup> The Holy Quran said that Noah was one of the chosen prophets of God and one of the most obedient servants of God.<sup>13</sup>

The Bible had taught us that Abraham taught his wife to give an untrue statement.<sup>14</sup> The Holy Quran presented him as a truthful prophet.<sup>15</sup>

The Bible has said that the Prophet Lot committed adultery with his own daughters.<sup>16</sup> The Holy Quran emphatically stated that he was a "Messenger, faithful to my Trust."<sup>17</sup>

The Bible had charged that the Prophet Isaac, out of fear, introduced his wife as his sister.<sup>18</sup> The Holy Quran stood by him and mentioned him as a "righteous Prophet."<sup>19</sup>

In short the Quran purified the Prophets of God from all the blemishes which had been charged upon them in the interpolated Jewish and Christian scriptures. Yet it is tragic and unfortunate that, in stead of expressing indebtedness for the crystalization of the earlier teachings, it is blamed of "garbling" the Biblical lore. The lustre of the teachings of the Quran, will, of course, continue to grow and to illumine and benefit mankind in spite of such allegations.

12. *Genesis* IX: 21-25.

13. *The Holy Quran*, III: 30, XXXVII: 76.

14. *Genesis*, XII: 10-18.

15. *The Holy Quran*, XIX: 42.

16. *Genesis*, XIX: 33.

17. *The Holy Quran* XXVI: 163.

18. *Genesis*, XXVI: 7.

19. *The Holy Quran*, XXXVII: 113.

That is the most perfect Muslim whose disposition is best; and the best of you are they, who behave best to their wives.

*The Holy Prophet.*

*Editorial Notes:*

## 300 Years of Jewish Immigration

*The Christian Century* (September 29, 1954) reports that the Jews of this country are celebrating the 300th anniversary of the arrival of the first Jewish immigrants in this country. From the original group of 23 Jews who landed in New York (New Amsterdam at that time) the Jewish community in this city has grown to the largest in the world. In fact there are twice as many Jewish people in New York than in the state of Israel.

The Jewish people first came to this country fleeing from religious and racial persecution in Europe. It seems ironic that the descendents of these people are today the main contributors to the aggressive Zionist policies of Israel.

On this point the article states that a large group of the Jews have drifted away from the synagogues and congregations, perhaps because so many rabbis have seemed in recent years to be looking to the political creed of Zionism to supply the spiritual power which Judaism, the religion, can no longer furnish. We are sure that these Jewish people, who are freedom-loving and democratic people, must find it difficult to associate themselves any longer with the expansionist aspirations of Israel. Surely, as decent upright citizens they must deplore the treatment which has been afforded the Arabs in Palestine—treatment that has often overshadowed the vicious purges from which the Jews themselves have suffered so long in Europe.

It is our sincere hope that people such as these will influence the more radical Jewish leaders and urge upon them to curb Israel's dangerous policies.

## The Logic of Drinking

Often Islam has been criticized as having put too many restrictions on the personal lives of men. The critics of Islam point to the strict laws concerning gambling, eating and drinking, maintaining that such severity leaves man without freedom of decision and action. A good analogy is not out of place here. Our new automobiles are capable of traveling at extremely high speeds; however, in the interests of public good, we have realized that this speed must be controlled or it will bring great misfortune to society. The same is true with other personal habits. *The Christian Century* (December 8, 1954) reports that the annual consumption of beer in England is 25 million barrels, equal to 72 minutes of the flow of Niagara Falls. In 1953 the expenditure on beer, wine and spirits was \$2,607 million. Convictions for drunkenness have risen from 20,545 in 1946 to 51,461 in 1953, many of which of people under 21 years of age. Those who would propose complete freedom in what and how one eats and drinks certainly must have a rather difficult time trying to explain away such statistics. In Islam we are taught that everything has been created for the good of mankind; only through misuse does anything become evil. However, there are certain things whose nature is more easily corrupted, and these things have been forbidden as unclean. There is an Arab saying that goes: "He is a great fool, who would try the effects of poison on himself!"

In another article, "Speak out for Abstinence", (February 9, 1955) Mr. Ray W. G. Bayley writes concerning drinking here in America. He warns that drinking begins with moderation. In other words, those who say, "What harm can one or two drinks do a person?" are certainly leaving themselves open for eventual trouble. He points out that the percentage of today's alcoholics and the drinking people of 15 years ago produce about the same percentage figures.

Certainly no one who starts drinking has any intention of becoming an alcoholic but as the writer points out the logic runs very simply

in a great many cases something like this: (1) Nobody desires to become a problem drinker. (2) Even so, a predictable proportion of drinkers are likely to develop a drinking problem. (3) The more drinking people there are, the more problem drinkers there are likely to be. (4) People are attracted to drinking not by the problem drinker but by the moderate drinker. (5) Therefore, the more moderate drinkers there are, the more people will be attracted to drinking, and the greater will be the social problem of excessive and addictive drinkers. In short, the occasional or social drinker must shoulder a large degree of blame for the existence of an alcohol problem.

The logic which Mr. Bayley has suggested to use to test the benefit of using alcohol as against its negative factors, is amazingly similar to the Islamic standard. It is: (1) To understand all the values claimed to be found in the intoxicants, (2) to learn all the definite dangers in drinking, (3) to compare the harms with whatever it's benefits may be, and (4) then to let the weightier settle the question. As for the Holy Quran itself, it says:

"Verily its harms are greater than its benefits."

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## Mixed Congregations

In the past few years we have seen a definite change come over many of the concepts of race which were once so prevalent in America. This old haunted-house of prejudice and intolerance seems to be at last crumbling away in the light of modern understanding. However, it is noticed that whatever progress has been made has been largely initiated and carried out by groups not only outside the churches but at times directly against the indignant resistance of the clergy. Mr. H. H. Lippincot, writing in *The Christian Century* (February 9, 1955), says;

It is ironic that jimcrowism should persist in those realms where the spirit of men lies open-windowed to the ministrations of a holy and impartial God. Yet this is the case; practically every city, town and village in the America still has its jimcrow churches. What is worse, there are few signs that anything is being done to remedy a fault that should have been corrected long before clergymen used their pulpits to inveigh against the sin of segregation they saw in other areas of life.

Further, "a dispatch from St. Louis recently carried in the secular press said that a white clergyman had accused the manager of a local hotel of being undemocratic because he refused use of his rooms for a Negro-white conference on race relations planned by a church group. The manager smiled and asked in reply: 'Do any of you ministers preside over mixed congregations?' None did.

The writer goes on to say that it is past time that the churches take upon themselves their fair share of relieving this unjust practice. Such conduct would "remove the shadow of hypocrisy from our easy flinging about of the word 'brotherhood.'"

It might not be out of place here to mention that despite the fact that the Muslims of today have strayed far away from the original teachings of Islam in many respects; still such stress is laid upon the absolute equality of men by both the Holy Quran and the sayings of the Holy Prophet Muhammad that the Muslims, even in their degenerated state today, have been unable to forget these teachings. This is so remarkable that even the most bitter of Islam's foes in the West have had to admit that racial prejudice has been an unknown evil in those areas of the world in which the influence of Islam has been felt. In fact, some of the most revered Saints of Islam have been former slaves and sons of slaves. Even several of the later Caliphs (righteous or otherwise), when the Arab empire was at its height, were descendents of slaves. Whatever other evils have crept into Muslim society, this one has, through the Grace of God, remained relatively unknown.

# The Concept of Justice in Islam

by

**Sir Muhammad Zafrullah Khan**

*Judge of the International Court of Justice*

A broad definition of justice, of course, is to render to everyone his due. Islam, however, proceeds further in its definition of justice. It lays down that to maintain a proper standard of justice it is necessary that recompense of good should in no case be less than what a person has earned, and that, on the other hand, the penalty for a wrong should not exceed the wrong or transgression committed. A contravention of either of these principles would amount to injustice.

It has sometimes been suggested that the first part of this concept, namely that reward or recompense should not fall short of that which has been earned, is just so far as it goes, but that a strict concept of justice demands that reward or recompense should not be in excess of what may have been earned. Islam does not accept this limitation. It proceeds upon the principle that good multiplies itself and has the quality of prevailing against, or of driving away, evil and that, therefore, the beneficence put in motion by good has no limit. Consequently, there is no reason to put a limit upon the reward or recompense of good.

Surely, good works drive away evil works. This is a reminder for those who would remember.

(The Holy Quran XI. 115)

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Summary of an address delivered by Sir Muhammed Zafrullah Khan, Judge of the International Court of Justice, to the Seminar on Islamic Studies at the Institute of Islamic Studies, McGill University, Montreal, Canada, on November 4, 1954. *Editor.*



The Quran has at various places reiterated this principle.

And the recompense of an injury is a penalty the like thereof; but whoso forgives and his act brings about reformation, his reward is with God. Surely, He loves not the wrong-doers. (XLII. 41)

This verse lays down the principle that the penalty in respect of a wrong or injury should be in proportion thereto, but that where forgiveness would lead to reformation the injury should be forgiven or, the penalty may be reduced. A Contravention of either of these principles would amount to wrong doing. A penalty severer than that demanded by the wrong or injury done, or, forgiveness or lenience in a case where the circumstances do not indicate that forgiveness might result in improvement or reformation would both be wrong.

Again:

Surely, God wrongs not anyone even by the weight of an atom. And if there be a good deed; He multiplies it and gives from Himself a great reward. (IV. 41)

The same principle is repeated in various contexts.

For instance:

For those who do good deeds, there shall be the best reward and yet more blessings. And neither darkness nor ignominy shall cover their faces. (X. 27)

And as for those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them. (X. 28)

It may be pointed out that the safeguarding against darkness and

ignominy in one case and being subjected to ignominy in the other is, in the strict sense, not a part of the reward or the penalty, but is a consequence which flows from the nature of the act in each case. It is a quality of good and evil respectively.

Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged. (VI. 161)

Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer—these will enter the Garden; they will be provided therein without measure. (XL. 41)

It may be explained that as the object of Islam is to bring about complete integration and planned development between all faculties and in all spheres, the sanctions in respect of all action and conduct are not only material but also moral and spiritual. In fact it is interesting to note in connection with the controversy what is the province of religion and what is the province of law and politics, or, in other words, the controversy with regard to a secular state and a religious state, that Islam does not make that distinction at all. Islam is a way of life and is a code of laws regulating all aspects of human life. From that point of view it is, if one may so express it, the most secular of all religions. It is common knowledge that there is no priesthood or church hierarchy in Islam. Consequently, there are no sacraments nor any ceremonial which can be performed only by or through an ordained priesthood.

Before Islam, the concept of justice in Arabia was purely patriarchal inside the family and the tribe, and between different tribes a rough and ready balancing up through a succession of tribal feuds and vendettas. The administration of justice on the basis of law, rights, duties, and penalties through the machinery of courts and judges was something unfamiliar to the Arabs. Islam not only introduced this

concept but made the settlement of disputes through judicial determination obligatory upon Muslims.

But no, by thy Lord, they are not believers until they make thee judge of all that is in dispute between them and then find not in their hearts any demur concerning that that which thou decidest and submit with full submission.  
(IV. 66)

This verse lays down, first, the obligation that disputes must be judicially determined; then the moral duty that once the judicial process has terminated in a final decision, the decision must be accepted without leaving a trace of resentment or demur in the minds of the parties whichever way the decision may have gone, and finally that it should be submitted to and carried out to the full.

Those who are not familiar with the style and idiom of the Quran might be disposed to restrict the operation of this verse to judgements delivered by the Holy Prophet himself. This would not be correct. Very often when the Prophet is addressed directly, the commandment, injunction, or obligation is laid upon all believers, or has a general application. Nor is there any room here for attributing special sanctity to judgements delivered by the Holy Prophet. He has himself been quite clear on the point. He has explained that in determining a dispute he tries to arrive at the truth of the matter on the basis of the presentation of the case by the parties. He may go wrong and award something to a party to which the party is not entitled. Should that happen the party that under the judgement takes or recovers that to which he or she is not entitled is guilty of appropriating wrongfully that which does not belong to him or her.

This verse is thus emphatic in making obligatory the determination of disputes through judicial process and complete submission to the final judgement in not merely carrying it out, but in reconciling

oneself to the judgement in one's mind so that no resentment or sense of privation is left behind.

Judges have been commanded to perform their duties impartially.

Verily, God commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which God admonishes you! God is All-Hearing, All-Seeing. (IV. 59)

The obligation to do justice is absolute and is not subject to any limitation or modification with reference to the parties to a dispute, or with reference to their being Muslims or non-Muslims, or their being in conflict with the Muslims or in alliance with them.

Oh ye who believe! Be steadfast in the cause of God bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear God. Surely God is aware of what you do. (V. 9)

As already observed, Islam is a way of life and is also a code of laws and regulations. As illustrations of the manner in which, and the care with which, the Quran seeks to set up standards of conduct and to preserve and safeguard testimony, attention may be drawn to the following:

O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write it in your presence faithfully; and no scribe should refuse to write, because God has taught him, so let him write and let him who incurs the liability dictate; and he should fear God, his Lord, and not diminish anything therefrom.

But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not available, then a man and two women, of such as you like as witnesses, so that if either of the two women should err in memory, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time of payment. This is more equitable in the sight of God and makes testimony surer and is more likely to keep you away from doubts; therefore omit not to write except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not.

And have witnesses when you sell one to another; and let no harm be done to the scribe or the witness. And if you do that, then certainly it shall be disobedience on your part. And fear God. And God grants you knowledge and God knows all things well.

And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear God, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And God is well aware of what you do. (II. 283-284)

And:

And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul


save according to its capacity. And when you speak, observe justice, even if the concerned person be a relative, and fulfil the covenant of God. That is what he enjoins upon you, that you may remember. (VI. 153)

It will be seen that these two brief passages embody a variety of substantive procedural and evidential ordinances and rules. All contracts, save in exceptional cases, are required to be reduced to writing. The writing is to be at the dictation of the party assuming or undertaking the obligation and where such a party is not fully competent, at the dictation of his guardian. The scribe and the witnesses are put under obligation to write justly, to come forward to bear witness when required to do so, and to bear true witness.

There are other injunctions with regard to the administration of the property of an orphan and giving full weight and measure. There is particular emphasis on speaking truthfully and justly where the person concerned is a relative. The discharge of these obligations is described as fulfilling the covenant of God. The emphasis on the moral and spiritual sanctions is maintained.

The dignity of the Judicial office has always been fully safeguarded in Islam. Complete independence of the Judiciary was established at the very beginning. There are recorded instances where the Judge adhered to the strictest standards of justice and of the evidence required to establish a fact, even where one of the parties concerned was the Head of the State himself, though, of course, in his private capacity.

It is worth remembering that all this was laid down and was scrupulously observed and acted upon more than thirteen hundred years ago. It is greatly to be regretted that some of the high standards set up in Islam have not been uniformly observed during later periods but the eagerness with which Muslims are anxious to re-establish Islamic values is a reassuring augury with regard to the future.



# Peter's Vision

by

**Bashir Ahmad Orchard**

*Muslim Missionary in West Indies*

An interesting study in the New Testament is the vision ascribed to Peter by the author of the Acts of the Apostles wherein he is told by God to eat the meat of certain animals classified as unclean in the Mosaic law. We read:

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit by the four corners, and let down to the earth: Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spoke unto him again the second time, What God has cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." (*Acts 10: 9-16*)

In this treatise we will examine the merits of the vision from three directions (a) Source (b) interpretation (c) authenticity.

Maulvi J. D. Shams expresses the following view in his book *WHERE DID JESUS DIE?*

When God said to Moses that 'swine are unclean to you, ye shall not eat of their flesh' (*Deut. 14: 18*) then the voice heard by Peter that all beasts are clean, certainly was the voice of the devil, not of God. (page 54)

It may also be mentioned that at the moment he is said to have had the vision he was feeling 'very hungry.' It may have well been that Peter dropped to sleep while his friends were preparing the meal

and what he believed to have been a vision was no more than an ordinary dream which could be attributed to the mind under the influence of hunger.

Further discussion to follow lends support to the fact that no such vision was ever vouchsafed to Peter. Its hollow foundation divests it of any spiritual significance.

If this vision or dream truly was seen by Peter then its interpretation is the essential issue. Divine dreams and visions are not, as a rule, clearly understood at the moment by the recipient. Sometimes their interpretations are obscure and become understood in the light of later events. The dream of Pharaoh could not be interpreted even by his wisest councillors and only Joseph who was at that time in prison was able to interpret it correctly. Peter himself "doubted in himself what this vision should mean." (*Acts 10: 17*) Later on he declares its interpretation.

And he said unto them, Ye know how it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me I should not call any man unclean. (*10:28*)

Although the vision appertains to the matter of clean and unclean animals only, Peter goes further by substituting persons in the place of animals. It appears that the Jews regarded people of other nations as unclean. Now that they are no longer to be considered unclean they were also to be allowed to receive the word of God. Hitherto the disciples had strictly adhered to the commandment of Jesus that his message was only to be preached to the Israelites.

I am not sent but unto the lost sheep of the house of Israel. (*Matthew 15: 24*).

In fact it appears clear that Jesus himself regarded non-Israelites as unclean in referring to them as dogs.

It is not meet to take the children's bread and cast it to the dogs. (*Matthew 15: 26*).

Peter gives an interpretation to his vision which seems to be an abrogation of his master's teachings as much as the eating of unclean animals is in defiance of God's earlier commandments. The rest of



the disciples and brethren in faith acted in accordance with Jesus's teachings by confining their preaching to the Jews only.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. (*Acts 11: 19*).

No wonder, then, that the apostles and brethren were amazed to learn of Peter's deviation.

And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest into men uncircumcised, and did eat with them. (*Acts 11: 1-3*)

Is Peter's interpretation of his dream acceptable? We say, no, because God only abrogates earlier commandments through the mouths of Prophets who possess divine credentials in support of their authority. If today, any highly recognized religious personality or leader of any particular Church were to authorize the abrogation of a teaching of Jesus on the basis of his claim to have received a vision, would Christians accept the validity of the vision and the recipients interpretation? We venture to say, no, once again. Even though some might do, the mere acceptance has no bearing on the source and interpretation of the alleged divine vision.

Up to this point we have taken the account of the vision as granted and for what it is worth. There is, however, a weight of internal evidence drawn from the Acts of the Apostles and the New Testament at large which suggests that such a vision was, in fact, never vouchsafed to Peter and consequently its record is unauthentic. The strange silence of Paul on the subject and his obvious total ignorance of Peter ever having been the recipient of such a vision is a glaring question which cannot be overlooked. Nowhere in his epistles does he reveal any knowledge of the matter. On the other hand he admonishes Peter on learning that he had intermingled with the Gentiles despite the fact that he is supposed to have been authorized by

God to do so! In his epistle to the *Galatians* Paul writes:

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou being a Jew livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? (2: 11-14)

Paul openly condemns Peter for eating with the Gentiles. He admonishes him in no mild manner in front of other Jews for conducting himself in a blame worthy manner. Had Peter indeed been acting in accordance with divine authority in accordance with the interpretation of his vision is it conceivable to suppose Paul would have upbraided him in such a way? Or is it conceivable that Paul had no knowledge of it? It should be known that Paul is supposed to have written his epistle to the *Galatians* some twenty years after his conversion yet when receiving the past he knows nothing of any such vision! Had he known it he would never have upbraided Peter. In fact in the same epistle he refers to Peter as being the apostle of the circumcision (2: 7) and not of the Gentiles. Furthermore had Peter in truth received the vision attributed to him by the author of the *Acts* of the Apostles would Peter not have justified himself before Paul by telling him of his vision in the same manner as he did when a similar charge, though not so harsh, was brought against him by some of the brethren in Jerusalem (*Acts* 11: 2-18)? Naturally he would have done so. However, he did not and thus Paul records Peter of being guilty of a blameworthy deed which was in violation with his avowed mission to preach and mix only with the Jews. The only conclusion that can be drawn from Paul's epistle to the *Galatians* is that it contradicts the truth of Peter's vision in the most positive language.

*Current Topics:*

## The Christian Hope

At Evanston, the delegates of the World Council of Churches looked to their leaders to draw out of the 200-odd meetings some message for the world. There was plenty of disagreement about what the message could be, and the disagreements were well publicized. Newspapers across the U. S. sprouted an unfamiliar word—eschatology—and reported the theological differences on whether the Christian hope lay in this or the next world.

..... True to expectations, the main theme, "Christ—the Hope of the World," caused the most fuss. The report prepared for discussion by an advisory commission of 32 theologians found little support among the delegates. Some felt that the original document was too pessimistic, some that the non-Christian religions were slighted, some that it was too "Western" in tone. New York's Greek Orthodox Archbishop Michael felt that the commission report was too lenient to Communism, and Anglican Layman George Goyder, director of a British paper firm, rose to criticize it as lukewarm. "Simple people all around the world," he said, "are waiting for a simple declaration as to where this assembly stands on the question of the Second Coming. I'm not a Seventh-Day Adventist, and I'm not a German theologian. But I believe we must preach the Second Coming."

Sometimes the debate recalled the worries of platform writers at political conventions. Some delegates, for instance, deplored the absence of any reference in the report to the eventual conversion of the Jews in "fulfilment of God's promises to the people of ancient Israel." Delegate Charles Taft (lawyer-brother of the late Senator) led the attack on this position: "I think it would jeopardize my friendships and my relations with my Jewish friends." Middle Eastern delegates objected on the ground that the implication of special favors for Jews in the Christian scheme of things must further arouse the Arab world against the Christian churches in the Near East.

Apart from being an ancient and meaningful question of theology, the issue of the Second Coming often has practical, worldly consequences. Emphasis on the next world has given many a neutralist a spiritual justification for accommodating himself to Communism. On the other hand, the "activist" view, which insists that the Christian hope is to be realized in time and place, has informed much of the social conscience of capitalism.

The delegates finally sent the commission report, unapproved, to the member churches for further study.

*Time*, September 6, 1954.

## High Cost of Worship

And what are we to say of religion's shiny new accouterments? They are pretty and attractive, yes, but have they accomplished the tasks for which they were designed?

As to physical changes in the church buildings themselves, we shall say one of the greatest burdens to moderns, next to the high cost of living, has been the high cost of worship. As the Episcopalians' Dr. William S. Lea said recently, "We have spent and perhaps wasted' millions of dollars in studiously copying Gothic architecture that was in vogue at a period when Christian worship was at one of its lowest ebbs." So to the extent that simplified modern design alleviates this condition, it is rendering a praiseworthy service. However, the question still remains whether by these modern technical advances religion has been raised out of those "lowest ebbs" of the Gothic period. Is it true that "clothes make the man" and 'buildings make religion' what they are? Expressing some doubt, Presbyterian Dr. George M. Docherty of New York recently compared modern religious methods to the production-line methods of the late Henry Ford, and then opined, "you know, Henry Ford is a much wiser man than the church. He knew that at the end of his assembly line was coming out a Ford car, but only the good Lord knows what's coming off the 'ecclesiastical assembly line' of the church today!"

Too often the product of the modern religious "assembly line" is a "die-cast" Christian, stamped into the mold of conformity to modern social standards; more class-conscious than gospel-conscious. Said New York clergyman Ralph W. Sockman: "Many pulpits try to make religion popular by presenting it as the best way of preserving our economic system. Prayer is advocated because it secures for us financial success and social acceptability." In selling this prepackaged product to the people much of today's church promotion takes on about the same spirituality as a hair- tonic commercial. But since when did the true worship of God make one popular with this world?

And what of attempts to "humanize religious instruction," intermixing it with demonstrations of ventriloquism, magic, "chalktalk," "song masters" with ears that light up? Said Dr. M. A. Darroch at a recent Moody Bible Institute conference, "Talk about Nero playing while Rome burned—the church is playing . . . while the world is perishing." Yes, there is much serious, urgent information to be conveyed to hearing ears before this supersonic world plummets into the ditch of destruction, and religions that are too intent on hitching their wagon to this world's brilliant star may learn too late that they are tied to a doomed meteorite.—Matt. 15:14.

True, clergymen profess a desire to see this urgent information preached. That, ostensibly, is why they see such a boon in radio and television. Large audiences everywhere can benefit, they say, not just from their local pastor but from personalities like Ralph W. Sockman and Fulton J. Sheen. However, this cannot escape the contamination of commercialism. . . . One columnist stated it quite well when he said: "The cause of an ever-widening spiritual understanding will not be most nobly served if it is necessary for the churches to adopt the techniques of the market place in order to make themselves heard." Yes, Jesus and his disciples did preach in the market places, but they never made their message a commodity to be bought and sold like the market produce.

*The Watchtower*, November 1, 1954.

## BOOK REVIEWS

*The Holy Quran.* (Arabic-German). Wiesbaden, Germany. 1954. Published by Otto Harrassowitz for The Oriental and Religious Publishing Corporation, Rabwas, Pakistan. Distributors in the U. S. A., the American Fazl Mosque, Washington, D. C. 639 Pages. Price \$5.00.

A new German translation of the Holy Quran has now been published by the Ahmadiyya Movement in Islam. The book presents itself in a beautiful get-up, printed on thin paper, artistically bound in green imitation leather, with gold lettering and an Arabic sign. The volume includes the entire Arabic text together with an authentic translation in German. This is decidedly the first German translation which has been done by the Muslims. Earlier translations were done by non-Muslims, who, naturally could not fully grasp the meaning of the Holy Quran as understood by the Muslims. The publication has been hailed in Switzerland, Germany and Austria by Orientalists and those desirous of making a first hand study of Islam. The text is preceded by an exhaustive introduction, written by the present head of the Ahmadiyya Movement in Islam, Hazrat Mirza Bashiruddin Mahmud Ahmad. In this introduction the scriptures of other religions have been closely examined and the place of the Holy Quran in its rightful place explained. There is also a brief foreword by S. Nasir Ahmad, the Ahmadiyya missionary in Switzerland.

The text is printed in two columns with very clear and at the same time beautiful Arabic script on the right half of the page and the German text opposite on the left half of the page. This facilitates quick and easy cross reference for the reader. The beginning of each *Sura* (chapter) is stylishly decorated with arabesques and each verse is numbered.

This edition of the Holy Quran is only one in a series of translations which are to be made in every major language of the world. So far the Ahmadiyya Movement has brought out translations of the Holy Quran in Urdu, Punjabi, Hindi, Sinhalese, Swahili, English, Dutch, and German.

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*Cradle of Our Faith: A Pictorial Journey through the Holy Land.* John C. Trever. Newsfoto Publishing Company. 1954. San Angelo, Texas. 82 pages with 72 pictures.

This beautifully done volume has been produced as a result of Dr. John C. Trever's vast knowledge of the subject and an expert use of his photo-

graphic talents. *The Cradle of Our Faith* is a story of the three major faiths of the world as they developed in the Holy Land. Judaism, Christianity and Islam, all of them claim a rich heritage in Palestine. Judaism has a special religious meaning for the Jews for the fact that Moses and many other Biblical prophets were born in this tiny land. Men and women of the New Testament, to a very great extent, trod its soil and hence made it dear to the heart of the Christians. The Muslim veneration of the Holy Land is many-fold in nature. Islam teaches acceptance of and belief in all Biblical Prophets. The Muslims call Abraham, "The Father of Prophets." The Prophet Muhammad was an Ishmalite, a descendent of Abraham. Thus, the Muslim tradition is connected with the Holy Land from very early times. The Holy Quran mentions of a special vision of the Prophet Muhammad in which he was carried from the Ka'aba to Jerusalem. The Muslims have always given to the Holy Land a place in their heart which is second only to Mecca and Medina. Dr. Trever has successfully attempted to trace the relationship of all these three faiths with the Holy Land through short sketches and profuse, colorful illustrations made possible by his expert photography.

In this pictorial journey through the Holy Land, one starts with early beginnings, about 2000 B.C. and wanders through the tiny country along with Jacob, hears to the Covenant at Mount Sinai and lives along with the Israelites through their long history until he hears the good news of the coming of Messiah. He visits an inspiring spectacle at the Garden of Gethsemane of a great prophet of God praying to Him all night, while he is deserted by his followers, until he is heard in his prayers. Six hundred years later a new faith emerges, which gives all the reverence and exaltation to both Moses and Jesus and proclaims that a Believer must accept in the truth of all the prophets of God. With reverence and devotion he turns these pages of the history, catching beautiful glimpses of the various parts of the country until he comes to the present times when political interests have driven away a huge number of the inhabitants of this Holy Land out of its borders to live a wretched life of refugees in torn tents and diseased bodies.

The book has been produced as a beautiful work of art and it offers a charming picture of the land venerated by three major religions of the world.

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*Muhammad's Peoples: A Tale by Anthology.* Eric Schroeder. Portland, Maine. 1955. The Bond Wheelwright Company. 838 pages. Price \$10.00.

An average Muslim looks forward to somewhat more objective and sympathetic approach to Islam in the works of the Western orientalists. Un-

fortunately many great scholars start out from the West in search of truth, only to become quickly bogged down in a veritable morass of cultural intolerance and prejudice that is their birthright in matters concerning Islam. Dr. Eric Schroeder is an outstanding exception. It is sometimes said that art transcends all other differences. The author is an artist, and this book, *Muhammad's People*, is an outstanding work of art, while being at the same time almost devotional and certainly scholarly.

The author refers to the book as *A Tale by Anthology*. He has compiled and collected a vast amount of material, taking seven long years in the process. The result is a glittering mosaic of folklore, poetry, politics and religion of the Islamic people. The life of the Holy Prophet is made personal and intimate. One literary critic reviewing this book said, "It is the liveliest showing of Islam which I have seen; and Muhammad's greatness is credible to me at last, as it never became through the reading of other books about him." In telling his story Dr. Schroeder has adopted the rather rambling, loosely connected style of the Arab writers (a style that is often a bit tiring for the average Western reader). However, this style was chosen on purpose in order that the colors of this glowing anthology will be that much brighter with the original. Into the stories he has liberally sprinkled Quranic verses (in all, nearly one tenth of the Holy Quran has been beautifully rendered into English by the author), poems, anecdotes and puns. Reading a chapter of this book is much like walking through an oriental bazaar. One is beset from every side with new and exciting sights and sounds, which make the senses reel but delight the heart.

The author begins with the Days of Ignorance just before the advent of the Holy Prophet. He very capably portrays the fierce bravery, valor and hospitality of the pagan Arabs—a noble race steeped in ignorance and immorality. Then he treats the impact of the Holy Prophet's message upon the Meccans, the persecution and the eventual flight from Mecca to Medina. In the style in which the book is written, all these events become something more than mere history, much more than a dull recitation of dates and names. Instead the characters live. Sometimes they are reverent, sometimes mischievous. At times they are filled with joy and love, at other times with despair and intense hatred. Whatever they are, they are always alive. All the pathos and exultation of those times are made real for the reader.

The lives of the first four Caliphs are treated in some detail. Then the author moves on to portray the gradual decline and final disintegration of the Umayyads and the fantastic grandeur and decadence (yet strangely tempered with humility and piety) of the Abbassids. Harun al-Rashid once more walks



the streets of Baghdad. The ruined palaces again proudly rear their minarets and turrets into the soft glow of the desert twilight. By listening closely one can hear the laughter of merry parties and the melodious tunes of the singers and the poets. However, through all this gaiety, intrigue and pomp the voice of the muezzin can be heard calling, "Come to prayer! Come to Success!"

*Muhammad's People* is indeed a delightful book.

In the introduction to the book the author writes about the kind of reader he would like to have read his work. The author says that he would like his reader to be serious but not prim—interested in spiritual matters without being indifferent to pleasure. And he hopes that the reader would be sufficiently uninformed about Islam to be a fair mark for the truth when truth was thrown at him. We sincerely hope that this book comes into the hands of an immensely large number of such readers.

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*The Faiths Men Live By.* Charles Francis Potter. New York. Prentice-Hall, Inc. 1954. 323 pages. Price \$3.95

*The Faiths Men Live By* is a brief but very sympathetic introduction to the nine major religions of the world. Too often one starts a study of the religion other than his own with a critic's eye. This book aims to present an appreciative approach to all the religions. The author's purpose to write this book is to discover in different religions values which can be appropriated by any reader.

Dr. Potter starts with an introductory chapter on the primitive religions and then proceeds to give the basic beliefs, rituals, customs and other facts like the membership and strength of the major faiths of the world. The chapter on Islam is written in the same appreciative tone although it is not completely without some errors. The writer, for example, says that when the Holy Prophet migrated to Medina, he kept Jerusalem as his Qibla in order to appease the Jews. He says that he changed it only on being completely disappointed with the Jews. The author could have noticed the fact that the Muslims maintained Jerusalem as Qibla even in Mecca several years before this question of the appeasement of Jews could possibly arise. Again, the Jews of Medina showed the betrayal of the trust of being co-defendants of their common city at least three years after the Prophet had migrated to

Medina while the Qibla was changed in the first two years. In Mecca, there were no Jewish or Christian population to placate. If, by appointing a Qibla the Holy Prophet had intended to win over a people, the natural course would have been to appoint the Ka'aba as Qibla while at Mecca and turn around to the Temple of Jerusalem on settling down in Medina. But what actually happened was just the reverse. The Holy Quran specifically mentions that the adoption of neither of the Qiblas was meant to win over any people to Islam, but was intended only as a trial to distinguish the true believers from those not true.

Dr. Potter also refers to a legend that at one time, taking a saying of Jesus from the Bible literally, Muhammad "tried by faith to move a mountain, but vainly." The author says that on his failure, the Holy Prophet is reported to have said, "If the mountain will not come to Mohammed, then Mohammed will go to the mountain." Now, with due respect to the very sincere and devotional approach of Dr. Potter, we regret to point out that this legend is purely a fabrication of some Western mind. In the literature of Islam there does not exist even the slightest reference to this so-called saying of the Holy Prophet. In fact, an understanding and true Muslim will take it as a calumny against the Prophet Muhammad that anything of the kind may be attributed to him. The Holy Prophet, again and again, stressed the fact that he was merely a messenger and servant of God. He never claimed to show anything of the kind which is referred to Jesus in the Bible if taken in the literal sense. Nor, for that matter, do we think that Jesus ever claimed or performed any miracles which the other prophets were not enabled to show. When the Meccans were faced with the convincing teachings of the Quran and found that all of their objections were met with satisfactory answers, they demanded from the Holy Prophet that he should show some super-human miracles, custom-made to their demands, like a sudden gushing forth of a fountain from the earth, or emerging of a garden out of nothing, or that a house of gold be erected or that the Holy Prophet may ascend to the heaven before their eyes and come back with a book. There was only one answer which the Prophet gave to those people. "Holy is my Lord. I am not but a man sent as a Messenger." A person who could have met such frivolous and illogical demands, which have nothing to do with the spiritual development of man, could never be imagined to have claimed to start moving the mountains.

The author has pointed out to the fact very correctly that "the Western conception of a Moslem missionary as a fanatic with a sword in one hand and Koran in the other is untrue."

In general, the book is both instructive and interesting. It should help a student to awaken a respect for the religions other than his own.

# BOOKS ON ISLAM

_____The Holy Quran with English Translation and Commentary	Vol. I	\$15.00
	Vol. II	5.00

*By Hazrat Ahmad, the Promised Messiah, Founder of the Ahmadiyya Movement:*

_____The Philosophy of the Teachings of Islam .....	3.50
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*By Hazrat Mirza Basbiruddin Mahmud Ahmad, Head of the Ahmadiyya Movement:*

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## The Muslim Sunrise

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